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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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THE QUAKERS RE-INVADE FAYETTE COUNTY, PENNSYLVANIA

The American Friends Service Committee is launching a county-wide rehabilitation program in Fayette County, which is in the heart of the bituminous coal fields of Pennsylvania. This county was originally the third wealthiest in the state, but for the past few years, it has represented one of the most difficult relief situations in Pennsylvania.

Not only has the market for coal diminished, but mines have been mechanized, and industry has begun utilizing other kinds of fuel, such as electricity and oil. Each factor has added to the total of workers displaced. In 1935, 27.7% of the population was on relief. In spite of the recent pick-up in industry, the relief roll was higher in March, 1936, than in March, 1935. At present 37.2% of the employable people in the county are unemployed.

Fluctuation of these figures in the near future is not entirely predictable. There is nothing on the economic horizon to indicate a "boom" in the mining industry. On the other hand, there are a good many factors pointing to the increased mechanization of mines and the invention of more efficient machinery in other industries—both of which inevitably displace workers, coal miners as well as others.

FROM SMALL BEGINNINGS

Friends' interest in social maladjustments arising out of industrial problems and the inevitable desecration of human personalities, have become axiomatic. Consequently, in 1931, when the A. F. S. C. was invited by President Hoover to undertake a program of childfeeding in the bituminous coal areas of eastern United States, the invitation was accepted.

Friends felt this would enable them not only to provide immediate relief for children, but to study the rehabilitation problems growing out of a once major industry now become decadent. It was evident from the start that nothing more than the barest temporary, physical relief was possible until the problem of unemployment of bread winners was solved. A study of the ways and means by which displaced workers could again become self-supporting became the primary concern of Service Committee workers.

In the spring of 1932, the first rehabilitation project was undertaken at Crown Mine, W. Va. William and Ruth Simkin (formerly teachers in the Brooklyn, N. Y. Friends' School) experimented with a few unemployed miners at manufacturing furniture almost entirely by hand. Only the simplest machinery was used. Trees were cut from the surrounding hills.

That small beginning has now developed into the M. C. C. A. (the Mountaineer Craftsmen's Co-operative Association). The furniture and other handicraft products—which now include iron and copper work; embroidery and hand woven bedspreads, luncheon sets, bags, etc.—have been exhibited and sold all up and down the Atlantic Seaboard and as far west as Chicago where Edith T. Maul, the M. C. C. A. saleswoman, had an exhibit at the World Fair.

BUT NOT ALWAYS A MINER

Friends have demonstrated that the often quoted saying, "Once a miner, always a miner," does not hold true when responsible fathers, who by accident of birth have spent most of their working days in a coal mine, are given an opportunity to do something else.

The M. C. C. A. is not the only tangible result of Friends' work in the coal fields. Mothers' clubs have been organized, nursery schools conducted, adult education classes set up, and health education programs established.

In addition to the above, representatives of the A. F. S. C. have cooperated with the Government in the establishment of subsistence homesteads for stranded miners. There are many difficulties, however, which have been encountered in attempting to work out a program of rehabilitation that is entirely controlled by the Government, particularly a program compatible with Quaker visions of what social conditions should and might be.

COUNTY REHABILITATION PROJECT

For the past year and a half, the Social-Industrial Section of the A. F. S. C. has been attempting to develop a rehabilitation project on a county-wide basis combining the cooperation of industry, private foundations, the Government, and Friends. An initial financial contribution from industry has been made to the A. F. S. C. on a three year basis, which justifies the initiation of the Fayette County Project. It will be an experiment attempting to find ways and means whereby the initiative of private agencies, the financial resources of industry, and the responsibilities of Government can be utilized in attacking the problem of the rehabilitation of displaced workers.

Experience with unemployed people has demonstrated that it is necessary to utilize their leisure time in such a way as to help them regain confidence in their own abilities before they are again able to hold a job. The approach to the rehabilitation problem, therefore, will be through the restoration of morale by constructive use of leisure time. What has been learned in the past four years of relief and rehabilitation work, will be applied in the establishment and development of adult education projects, nursery schools, recreation activities, handicrafts, health clinics, and public nursing service.

Emphasis will be laid on production for subsistence through gardens, a milk supply, meat supply, and self-help exchange. Ultimately, small cooperative industries will be developed for the earning of a cash income, although production for subsistence will be the immediate goal.

At a conference in Philadelphia on April 18, representatives of State and Federal Governments promised their support for the Fayette County Rehabilitation Project, and encouraged the A. F. S. C. with the experimental plans outlined above. Those attending the conference were: Dr. Carl Taylor and Paul V. Maris, of the Federal Administration in Washington; William Whitacre, Director of the Resettlement Administration in Pennsylvania; Dr. William Jenney, representing the Pennsylvania Relief Administration; Dr. Francis Tyson, Professor of Economics at the University of Pittsburgh; Paul Kellogg, Editor of *The Survey*, and Staff and Committee members of the A. F. S. C.

Errol D. and Mary Peckham, who have been carrying on relief and rehabilitation work in Clearfield County, Pennsylvania, for the past four years under the auspices of the American Friends Service Committee, are transferred to Fayette County and will start the work immediately.

Fayette County was once a stronghold of American Quakerism. Whether Friends will ever again average an appreciable amount of the population or not is problematical. It is certain, however, that once more Friends will make an impact upon the life of the county, and probably one of much greater social significance then when they lived as quiet citizens in the fertile valleys and pioneer towns.

HOMER L. MORRIS and
LOUISE A. STINETORF.

The Kingdom of Heaven is not in the custody of any political party.—ALVIN T. COATE.

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EDITORIAL

What Would Happen to Jesus in Person?

IT is a sad commentary upon present-day civilization, to say nothing of religion, that the great souls who most thoroughly and consistently follow the Jesus pattern of life are the most fiercely assailed. We are made to wonder what short shrift would be made of Jesus were he to appear among us today, incognito, preaching the principles which he declared nineteen centuries ago, and, what is more important, *applying them* to present conditions. He would hardly be allowed at large for three years before facing another cross. And among the crucifiers would be many of those who now consider themselves his champions.

These reflections were started by reading in the *Religious Telescope* an editorial, "Stoning the Prophets," the opening paragraphs of which were as follows:

> "There are different ways of stoning the prophets. In ancient times the officials of a decadent church knew no better way to get rid of a troublesome prophet than by the use of violence. The easiest, cheapest way was to pelt him with stones. They did not have to look far to find their weapons. Stones were plentiful in Palestine, and it required no skill or training to use them. And many a faithful servant of God was made a victim of that crude weapon in the hands of crude and cruel administrators of the law.
>
> "Today there is a more refined way of stoning the prophets. The stones used are not the sort that could be picked up in the rocky country of the ancient prophets, but those readily available to the circle of polite society. The effect is similar, for by these modern methods many a prophetic message is hushed and many a prophet is incapacitated for the service to which he is called."

Jesus was stoned and finally crucified as a heretic and a blasphemer, but the real trouble was that he threatened the existing order. He was a disturber of the peace—of those who profited from things as they were. The world continues to stone its prophets for the same basic reason. And much of the stoning is still done by "the rulers of the synagogue," who urge on the rabble on the ground that the cause of established religion is endangered.

What we very commonly see, therefore, is an alliance between the religious and economic conservatives who cry out against a man who comes preaching the Kingdom *on earth*. He is denounced as "subversive." And what a terrible word that is! If he opposes enormous armaments and preaches pacifism, he is subversive. He is also subversive, menacingly so, if he advocates the general welfare and economic democracy through any variation from capitalistic procedure. There are always plenty of stones lying about to hurl at a prophet: he is not orthodox; he is a mad visionary; he is socialistic, or even communistic—in short he belongs to the "Red Network" and gets his pay checks from Moscow!

False prophets, of course, are often found among the true, but we submit that throwing stones is hardly a sane method of handling the situation. There is biblical justification for insisting that a prophet be judged by his fruits, rather than by his ability to dodge or endure the stones hurled at him. If he comes as a professed disciple of Christ, there are some very obvious tests whereby he may be judged: does he declare clearly and unequivocally the great truths of the gospel as given by Jesus; does he bear the marks of those basic truths in his own life; does he demonstrate the power of the gospel in bringing men to newness of life; does he, in dealing with social and economic questions, apply principles that are fundamentally Christian? If these hard tests are successfully met, we may assume that a prophet is among us. And if we are still inclined to reach for a stone, let us pause to ask ourselves whether we are not admitting that after all the teachings of Jesus are too "subversive" to command our allegiance.

A Religious Boondoggler—But Aren't We All?

BOONDOGGLING is a new term which has come into use with the New Deal. It suggests a too common picture of a WPA project—of men making a feeble pretense of doing something worth while; of putting up a false front seriously. The term is derisively derogatory, although defenders of boondoggling are not wanting.

But what of us who sit in the seats of the scornful? Not long since a keen-minded mother in Israel arose in the quiet of a Friends Meeting and accused herself of religious boondoggling: it appeared she had been counting the strokes of a neighboring church bell instead of applying herself to the business of the hour, religious meditation. Whether sitting in silence, or listening, to all appearances, to a message, how many of us get credit for an attitude of devotion while our minds are straying far afield!

But this may easily be but a mild form of re-

ligious boondoggling as compared to some. As a matter of fact, while deriding the governmental policy as marked by the trend on the WPA projects, do we stop to think that it is just here that the Church and its members have long been most vulnerable? Our critics have had another name for it, but the criticism is quite the same. We profess a zeal that our actions do not confirm. According to our profession, the things of the Spirit are of first importance in life, but in practice we give precedence to almost everything else—precedence in our time, our interest, our efforts, our support. Presumably we are working at a big task—in reality we are making motions feebly.

Too many of our "activities" are the kind that just go round and round. We do the things we have always done, regardless of whether they really serve the deep purposes of the Kingdom. How much of our conventional and highly "respectable" service is performed as an evasion of responsibility in facing the primary Christian purpose? It would be easy in this connection to hop onto the political, social and economic conservatives as the great religious boondogglers, but we doubt whether they are equal in this fine art to the liberals who profess more, but are shy on performance. There is a world of difference between a liberal in the abstract and a liberal in the concrete. Liberals are very slow to substitute the laboratory for the "lecture" method.

We have an uneasy feeling that we Friends are rather peculiarly liable to boondoggling. This is probably true of any group of people whose faith and goals are interpreted spiritually. For example, in declining to participate in a formal communion service, we maintain that all life is a sacrament. If, on the contrary, we live on a low material plane, if our conduct and attitude toward those of other circumstances, creeds, classes and colors, show little appreciation of the sanctities of human life, who are we to cast stones at the purposeless WPA workers? Of us, who pretend much, much will be required.

One of the most common exhibits of boondoggling is given by folks who boast of their Quaker heritage but who do nothing to enrich it today. They are among the first to criticize the Friends who move out on the frontier of social action as did the early Friends who made significant history. A little in advance of these, perhaps, but not much, are those of us who are glad that some Friends are carrying forward the torch, but who are little concerned to support them.

Few if any of us are free from this thing which we deprecate in those roadside workers who are being encouraged in the art of make-believe. Searching our own hearts and conduct, each should say his own *peccavi*; and having said it, resolve to go and sin no more—so far as within us lies.

The Practical Price of Peace

By George Lansbury

In our last issue, this English Labor leader and Christian pacifist, as a foreword to his visit to the United States to participate in the Emergency Peace Campaign, spoke of his faith in the way of Jesus, as the realistic solution of the world's ills. He now pursues the subject further, in particular application to the problem of war and peace.

I ONCE discussed my faith as a Christian with Lenin and Trotsky. Both repudiated my reliance on Christian ethics, and Lenin said, "Go back home and convert the Christians; get a world of justice by Christian teaching. No one wants bloodshed, but Christians slaughter each other as readily as others for material gain." Trotsky thinks me, as do some learned divines, slightly hysterical and foolish. My answer still is that it is the will of God that not one of his little ones shall suffer evil. It is our self-satisfied indifference, our faithlessness and arrogance, which make wars possible. I do not deny the good intentions of those who with courage and much fighting planted the flag across the Seven Seas, but I most emphatically deny that the world is more peaceful, secure, and happy because of their labors and the slaughter which inevitably accompanied their toil and fighting. It is impossible by such means to live in peace and security.

We Must Go Back to Calvary

Our Lord wept over Jerusalem because of the folly, ignorance, and cruelty of man to man, and the failure of one civilization after another to do his will. His words ring down the ages to us. We British, like Rome and Israel, have succeeded in building a great Empire of material things. So have other nations. Nowhere does the possession of vast territories or the piling up of individual or national wealth give peace and security, so true is the message, "What shall it profit a man if he gain the whole world and lose his own soul?"

With great humility I challenge my fellow Christians, leaders and followers, to join in a new missionary effort. Perhaps I was wrong in asking the chiefs of Christendom and other religions to meet at Jerusalem. I hope not. I believe the next move for world peace must come from them. In any case, my appeal is to you. We must go back to Calvary, and with humility ask forgiveness for our own individual and national sin and for power to take our stand before the world, declaring our faith in the truth of the gospel messages and in our willingness to give up all imperial domination, and with Julian say: "Thou hast conquered, O Galilean"—and mean it, as the first disciples meant it.

We shall be asked: "How do you propose to give effect to the teachings of Christ?" The League of Nations, led by some Christian country, must turn its attention away from the proposal to insure peace merely by means of disarmament. Nations which are bankrupt refuse to submit to conditions which they consider intolerable. They demand and exercise the right to arm in order to safeguard their interests. Imperialist nations such as ours, desire to retain the possessions which they have secured by force. These

nations who desire to follow our example, and become great imperialist powers, wish to use the same kind of force to win for themselves what is sometimes described as "a place in the sun."

Armed Camps and Anti-Christian Claims

As has been said, the "Haves" want to retain all they possess, and, as they possess nearly all that is worth while in the world, the "Have-nots" believe that in order to get a fair deal they must be prepared to fight for it. Japan has ruthlessly pursued western methods in her dealings with China; and when challenged, replied with yet another challenge, as yet unanswered: "Let him that is without sin cast the first stone." No nation answers this challenge, because all the great powers built their empires on the same foundation of war and domination.

All Europe is an armed camp. Fear is in the heart of every government. We sing and speak as if God made us mighty and powerful and created our nation specially to control and rule the world. Herr Hitler goes one better and claims that there has never been such a people as the Germans. They are the chosen of God to rule and dominate mankind. He will not tolerate Britain ruling on sea or land or in the air. He substitutes for "Rule, Britannia," the German slogan, "Germany over all." These claims, either by ourselves or Germany, are anti-Christian. Our faith teaches us that God is Father of us all. All of us are his children. In his sight we are neither bond nor free, Gentile or Jew.

All Christian nations must give up this senseless nationalism which creates bitterness and war, and in its stead we must be willing to join in a great international effort to rebuild the world on the basis of cooperative service. We who are powerful and great must be willing to pay the price of peace and become servants; be willing to put all our gifts, material and moral, into the common pool. A learned archbishop has said, "Civilization will be saved if it is worth saving," and our religion will never die, even though the mass of the people may reject it. Both civilization and our religion are worth saving, and will be saved if we who call ourselves Christians become more sincere and faithful. It is our privilege and our duty to repudiate the quite unworthy, fatalistic belief that all civilization and religions must decay. Our business is to keep Christ's church militant here on earth and to make the world safe for a civilization based on that religion.

The Christian Way to Meet the Crisis

The forces of barbarism are on the march. All nations are goose-stepping together to destruction. To meet this crisis I ask that the Christian Church of all lands shall demand from their rulers a declaration that they have given up all desire for imperial conquests, and intend in the future to rule in any part of the world only with the consent of the governed, and, because we wish for neither power nor domination over others, we will from henceforth depend for our existence on the laws of love and service as taught by our Lord, and not on force; and without waiting for others' aid, will disband our armed forces and invite the world to follow our example. Such a declaration would for the first time in human history give mankind a lead towards peace and security from a Christly government. The people of all lands gain nothing from imperialism except dead sea fruit. If this were not so such imperial nations would not decay and pass away. The price paid for empire is bloodshed and parasitism. The price we would pay for peace would be security at home and abroad.

We are living in a most marvellous age. Abundance is all around us. The means to produce even more abundantly is ready to our hands. Millions are suffering and perishing for lack of the means of living. Masses of people in many lands desire freedom to live elsewhere. Is it beyond the wit of man to solve these problems without war? With courage and faith, coupled with sincerity, it is possible. In this, the greatest crisis in the history of mankind since the fall of Rome, it is the high privilege of the churches of the world, but especially the church of Christ, to lead the world away from the road to ruin along the broad highway of peace and security through love and service.

Given the Will, It Can Be Done

The working out of the new way of life will require much patience and much hard work but, given the will, it can be done. If we will only be as enthusiastic in the cause of peace as others are in the service of war, we shall very soon find our way out of the morass we are in today. If you are doubtful, because giving up the right to control huge portions of the world for your own interests may bring some loss of material wealth, remember the price we all pay for war, not merely in money, but in the final curse which follows war—pestilence, famine, unemployment, and destitution. The fact is indisputable that the price nations must pay for imperialism in the end beggars all who pursue that policy.

As to the difficulties in the way of organizing international cooperation, and the national jealousies to be overcome, we may content our minds on this score with the knowledge that already financiers, merchants, and monopolists cooperate in the field of business and markets. Rubber, tin, wheat, copper, tea, sugar, and many other commodities are made scarce or abundant just as those who control these goods desire. Even the new ships, Normandie and Queen Mary, owned by different nations, are to work in cooperation, not competition.

When war is waged all difficulties are swept away; no sacrifice is too great to pay for victory. I beg you to be prepared if necessary to pay an even heavier material price for peace. I am sure, however, no sacrifice of that sort will be needed. Mankind will gain all that is truly worth while.

True Realists vs. Idle Dreamers

We are neither idle dreamers nor senile sentimentalists. The idle dreamers are those who preach a philosophy of life and at the same time declare their gospel cannot be practiced. The true realists are the people who not only believe, but are certain, that the principles of the Gospel can be practiced, once we who are Christians cooperate to bring the Kingdom of God into our lives and are not afraid to stand by the truth which tells us you cannot serve God and Mammon, or the Prince of Peace and the Prince of universal slaughter.

I want the Anglo-Saxon and allied nations who profess the name of Christ as Master and Leader, to become the leaders of the world in this great crusade to put their all on the altar of communal service at home and abroad. I have no faith in a league of some nations who rely for influence and strength on the power of armaments to secure peace through keeping things as they are or as some governments desire. We must bring into council direct representatives of India, Egypt, and other subject nationalities. Our League must be one of all peoples.

"But My Vision Is Clear"

These may seem dark days for pacifists. That which is called the foolishness of the Gospel seems real to us. We claim no sort of superiority over others; we try to see Truth and to follow her. It is more easy to be in step with everyone else, so easy to give way and for a time put one's convictions to sleep. I hate being in a minority, out

of step with the leaders of my religion and with my political colleagues, but my vision is clear. I see the world hurtling toward barbarism. I see men and women clinging to what to me is a rope of sand. Even if I stand alone, I must cry out: "Turn ye, turn ye, why will ye die?" God has not turned his face from us; we have turned our face from him. Come and accept as true the glorious doctrine, "Love thy neighbor as thyself," and, because it is true, refuse in any circumstances either yourself to take part in mass murder or to encourage others to do such terrible work. Our young people are too good, too fine in body, soul, and spirit, to be used for such purposes.

I am coming to you full of thoughts and words that come to me after many hours of mental strife. Prayer is not mere words: it is a stretching out of one's whole being to the Infinite, and with faith striving to see and understand truth, which comes to us all when we cast our whole thought and care upon him who cares for each one of us.

We Must Cast Aside All Fear

This is the faith which in my foolishness sustains me. People ask what would happen if my requests were responded to by leaders of religion. I cannot say. Do you remember the words of Jesus on the Cross, dying a terrible death, forsaken by everyone except a few humble, powerless followers? A clear ringing cry of love and forgiveness: "Father forgive them, they know not what they do." Remember also St. Francis, who, in the square of Assisi, stripped of everything, renounced war, riches, and position, in order to follow the Master he loved through service to God and the people.

Often in these days I have thought of those great lives, and have wished my own faltering, inconsistent life could have been more worthy. I beg you, especially the young who may feel as I do, do not give up. We must cast aside all fear, leave all expediency to those who would follow the road of ease and comfort which leads to ruin.

I call you to a holy struggle against war, against the sin of Mammon-worship. I ask you to believe our Lord's message of life here and now, and I beg you all to oppose by every means in your power all war, whether it be national or international; and remember that war is always a bestial, always a barbarous, always an un-Christian crime.

Table and Fireside Altars

By Errol T. Elliott

This article is written chiefly for the purpose of stimulating thought and comment on an area of worship. Through the pages of THE AMERICAN FRIEND *an exchange of ideas, experiences, and literature will be welcomed.*

LET us start with a story. A teacher, leaving his schoolroom in the evening, paused by his door, held by the spell of a meditation. This was at the center of his thinking: "Day after day I stand in this room, by that desk, and before a class of fidgety youths. What meaning is it having for them, and for me?" The significance of the moment caught his imagination. He switched off the light, then stood with the waning twilight mellowing the outlines of desk and chairs.

It was one of those moments that come half-planned, carrying a peculiar sense of life's meanings and ends, a consciousness in the midst of making a living that there is "something far more deeply interfused." God seemed very real. "My work—what does it mean in terms of life? Am I lifting it above the routine of assignments, discipline, and tests?" These questions centered his thinking as twilight deepened into darkness. There was a moment of prayer—a silence which gave him release from the tensions that had seemed to distort his efforts. A spiritual interpretation of life seemed easy. A higher resolve possessed him. It was like stepping into a new efficiency which was God-centered and controlled. He turned through the door with an unspoken amen, and stepped into the cold crisp air with a lighter heart and firmer purpose.

A similar story could be written in terms of the farm, kitchen or office. Many of us have had like experiences wherein a new spiritual grasp of living seemed easy.

Worship and Detachment

What a difference in life a few moments can suffice to make: Here is a human need—an occasional sense of detachment from the mesh of daily activities, an opportunity to look at one's life as if he were his own neighbor, or, better stated, to step nearer to God's point of view. We are often too near our problems to see them well. In that relationship they do not have background. There is nothing against which we can measure them. Occupying our whole field of vision, they appear abnormally large. The time of worship should give us a better vantage point, renew our sense of values, and refocus our lives. Such a moment cannot be wholly lost. In some measure it is carried back into the business of making a living.

But those times, ordinarily, cannot be expected to come unannounced—they must be planned in some measure. Our devotional life needs attention as surely as does a business transaction, although the attitudes differ. Furthermore, we cannot expect the single meeting-hour once each week to give us sufficient "clearance" with living. That corporate hour has its own important function for us but will be much the better for our having had personal devotions during the week. Whether one takes time for this is not generally a matter of how busy he is, although he often thinks that it is. Rather it is a matter of feeling the importance and value of the quiet moment and *taking* time for it. Life, just because it *is* life, demands that kind of thoughtfulness if it is to be captured in fuller measure.

Habits are so much a necessary fabric of living that one needs often to penetrate life with his rational and spiritual powers. He needs to find *meanings* in the midst of happenings, to clear away the corrosions, that limit the currents of power into his life. If God is the deepest fact in the soul, the silent pause is an indispensable of living. It is from these unexplored depths that God issues in the building of his kingdom among men. This intimate time, then, is one which brings both God and one's fellows into view. Righteousness comes to mean "rightness" —right relationships. This resource is right at hand awaiting only our willingness to plan and use it from day to day. The devotional passages of the Bible, poems, and various literature can serve to lead us into this experience of worship at our "wayside shrine."

While the way to personal devotions is comparatively simple so far as planning is concerned, the question of how family

worship may be conducted best is not always so easy. To this problem there can be no uniform answer or procedure that fits all homes. Not all families have children, not all children are near the same age, and the type of work and hours involved vary greatly. But to point out the complexity of family life is not enough. Nor can we answer the question of worship in the home by merely replying that the way one *lives* in the home counts more than what he says or does in a specific worship period. It is the very truth of that statement which makes some kind of family council and worship so important. Right living requires right thinking and proper attitudes which do not come automatically out of high tension living. The very pressure of time and business makes the pause of worship important. But the difficult question on which none of us has full light, probably, is how a busy home can plan a group worship experience when all factors are taken into consideration. The questions of time, place, and content are to be faced.

No matter how one answers the question, it will not seem wholly adequate. Many people say that their memory of "family prayers" during childhood is none too pleasant. It was a time endured rather than understood and enjoyed. Others report more happy memories. Whether memory records events and emotions accurately or not, it is evident that adaptation to the needs of children is important. A family may plan to set aside a regular time of worship each day, discover that the pressure of time and circumstances makes it impossible to continue, and consequently may decide that "family worship" is out of reach. But why? It is not primarily a question of a regular time, although that is splendid for homes that can have it. The central idea is not an habitual time and place, or uniform content and method.

Rather it is a matter of bringing the life of members of the family into the atmosphere of worshipping, trying to find and make the will of God effective in the daily round of activities. Now, if that or a similar statement be true, we can then move to the question of how and when it shall be done and what its content may be. Worship may happen at any time, not merely at a time "set apart." It may vary in any given home as to the time of day used, the length of time and certainly in the content of what is said and done.

Any meal may be preceded with something more than prayer—a brief reference to some "human" experience during the day, a bit of scripture that the child may grasp, or a short poem or bit of prose, an incident from the life of some great person, or the singing of a familiar stanza. These and other ideas singly or combined can in some fashion be used according to time and circumstances.

Following these lovely moments which make religious people seem to the child to be interesting as well as good, some spontaneous response is most certain to come from the child occasionally. With little help he may escape the set prayer and become creative in his prayer life. That is an important result—to open up the soul for religion as a spontaneous reaction. A stilted "round" of prayers does not assume this. If Johnnie fails to pray aloud he is sometimes led to feel that the adults consider him to be slipping in his religious experience. Religion cannot be a forced growth and kept healthy. It must have the feel of being native to the soul. It is a matter of releasing the inner springs of awe, wonder, and adoration that surely are felt by the child at times when he sings,

"This is my Father's world,
He shines in all that's fair;
In the rustling grass
I hear him pass,
He speaks to me everywhere."

Family worship therefore need not be a finished and set plan and form, although a degree of regularity is important. Methods grow because members of the family are growing. If no final form can be given let us face some possibilities.

Some Practical Suggestions

As one travels among Quaker homes he is impressed with the many families that give earnest attention to this religious expression. In one home the scripture relating to the next Sunday Bible lesson is read, with prayer following. In another some scripture followed by a short story may be told. In another where there are small children the family holds hands as a circle about the table while a stanza is sung and prayer is offered. In yet another home the family often engages in various games, sometimes ending with a dramatization of a Bible story. This may be improvised with children playing the parts, such as the good shepherd and the lost sheep. Finding the baby Moses is easily dramatized. Gathering about the piano for singing is generally loved by children. It is an opportunity to get the love of the better hymns in their thinking. With many methods available, no single family need follow one idea only. Concern coupled with some ingenuity is important.

The literature in this field is quite adequate. There are literally hundreds of books and pamphlets. No two persons would compile identical lists. The following are given because of what they have meant to many people. They represent types of literature available. There are many others just as good.

Books to be read by parents are primary if one is to go into the problem basically. "The Dawn of Religion in the Mind of the Child," by Mumford, $1.25, is an excellent study for parents on the mind of the child in its religious awakening. "The Home and Christian Living" by Hayward, 75c, and "Mother-Teacher of Religion," by Betts, are very practical.

Literature for use by adults might well include "Today," a monthly booklet published by the Federal Council of Churches at 60c per subscription. It has a scripture passage, a comment, and a prayer for each day. The little books by Fosdick such as "The Meaning of Prayer," and others are generally well known. Certain others are resourceful, but not written primarily for group worship. Gleanings from them make rich reading for the devotional time with adults and often with children, such as "Quotable Poems" by Clark, and other volumes of poetry. "The Little Flowers of St. Francis," and "The Journal of John Woolman," are of a type adaptable for group use. Their stories come from saintly, devoted lives.

For use *with* children are, "Thank you God," and "Good and Gay," English books at 75c each. "The New Hymnal for American Youth" is probably the best of its kind. "Prayers for Boys" and "Prayers for Girls" at 25c each are good material for junior age. There are various devotional manuals with daily lessons outlined for youths. Strange as it seems, there may be found books of opems on children's book counters at ten cents. Story books such as "The Children's Story Caravan" are filled with material that is adaptable to a wide age range.

It is taken for granted that the Bible holds a central importance in our worship plans. A translation of the New Testament such as Goodspeed's makes many passages easier, particularly for children.

If the deepest fact of the human soul is God, and if the Christian life is as important as we say, then our faith should lead us into a time of thoughtfulness about the meaning of God for life. The *planned* worship of one's individual life, of the family and of the meeting becomes not an extravagance or accessory of living, but a chief wellspring of life itself. Making a living, slowed down to thoughtfulness and prayer, opens the springs of life.

In a certain play there are lines which refer to an old altar in the desert in these words: "Is anything sadder than an altar of a forgotten God?" Perhaps table and fireside are the altars which might be kindled in our present day.

MAINTAIN THE BRIDGE OF FORGIVENESS

By William C. Allen

Here is a funny story of two well known textile manufacturers of Philadelphia. They were bitter enemies. Finally one of them was smitten with disease, and realized his end was near. He thought of his enemy, wanted reconciliation and sent for him. He confessed the wrong he had done and implored forgiveness. The visitor also was shaken and expressed deep sorrow for his evil-speaking. The two men had a tender time. As the visitor was leaving, the sick man called him back with these words: "Of course, Mr. ———, you understand that if I get well, things are to remain between us exactly as they have been in the past." Was that forgiveness? No.

A story of General Lee, in the *Atlantic Monthly*, has told how, after he had lost the battle of Gettysburg, he rode by a wounded Union soldier who, though faint from loss of blood, raised his hands and shouted, "Hurrah for the Union!" The defeated general dismounted and, with extended hand, sadly said to the suffering boy, "My son, I hope you will soon be well." Long afterward the Union soldier declared, "If I live a thousand years I shall never forget the expression of General Lee's face." Was this not a noble instance of forgiveness, even in the stress of battle and defeat?

William Makepeace Thackeray and Charles Dickens, the two great English writers, toward the middle of the nineteenth century became rivals and estranged. Just before Christmas, 1863, they met in the Athenaeum Club, London, and frigidly failed to recognize each other. Thackeray turned back, seized the hand of Dickens and said he could no longer bear the coldness that existed between them. Dickens was touched; they parted with smiles. The old jealousy was destroyed. Almost immediately afterward Thackeray suddenly died. Sir Thomas Martin later wrote: "The next time I saw Dickens he was looking down into the grave of his great rival in Kensal Green. He must have rejoiced, I thought, that they had shaken hands so warmly a day or so before." Is it not always well to seek forgiveness now? Are we sure that another opportunity will be afforded?

"Calumny and abuse are essential parts of triumph," exclaimed Edmund Burke, in one of his great speeches. Those who are successful or conspicuous in human relationships have reason to ignore the hard things said of them by envious or prejudiced persons. Senator Thomas H. Benton, of Missouri, often indulged in rancorous speech regarding those who misconstrued his motives, or vilified him. In 1844 a gun on the U. S. S. Princeton exploded and Benton experienced a marvelous escape from death. He subsequently said: "That one circumstance has changed the whole current of my thought and life. I feel I am a different man, and I want in the first place to be at peace with all those with whom I have been so sharply at variance." The great politician, who had largely dictated the policies of his party for thirty years, went out of his way to humbly seek reconciliation with Daniel Webster and others who had offended him. His implacable nature yielded to a sense of the divine forgiveness, after years of hating his political foes. The great heart and mind of Webster, and others, responded to his appeals. All were happier for the change.

Forgiveness should not imply a complacent attitude toward injustices and sins. When courtesy accompanies our protestations against the evils surrounding us, the tendency is to strengthen our witnesses on behalf of national and civic righteousness. Abuse is not argument. Among the notable men it has been my privilege to meet, I remember the late Dr. Edward Everett Hale, a reformer, as being a most impressive figure. He was considered the outstanding citizen of Boston in his late years. On his 80th birthday he said, "I never had but one enemy, and last week when I was trying to think of his name I found I had forgotten who he was." Was that not a delightful lapse of memory?

The wise Lord Herbert of Cherlbury, wrote, "He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven."

We are living in an era of emotionalism and insecurity. It is a patriotic service to practice the spirit of conciliation and forgiveness. It is more. The teaching and experience of the Christian faith is that when we repent, and seek forgiveness from God—or from our fellowmen—we are absolved by Him. Can we not thus assist in the maintenance of public and domestic safety? Shall we not, by so doing, find peace for our ofttimes restless minds?

Denver, Colorado.

POVERTY

These are his children
That you see
Always compelled to climb
A rocky cliff
Made ever slick
By waters of adversity.
And what does *he* do for them?
He shoes them all
With eels' skins.

Faughn White.

New Castle, Indiana.

SHALL IT BE ST. HELENA OR PATMOS?

By A. Edward Kelsey

How far apart they are geographically and also how far apart they are in spiritual significance!

It has been my privilege to sail within seeing distance of these two islands which stand out in our minds so vividly because of historic persons imprisoned upon them. We cannot mention either place without immediately thinking of Napoleon's exile and death upon one, and St. John's imprisonment upon Patmos.

No one cares to question the mighty genius of the Corsican who in the fore part of the last century brought the most of Europe under his sway. Shut up on a rocky island in the South Atlantic, he passed the last five years of his life without making any helpful contribution to the world and died "unwept, unhonored and unsung."

Seventeen centuries earlier an aged Galilean fisherman, who had faithfully followed his Master through many years, was banished from his bishopric at Ephesus to the little isle of Patmos. Tradition tells us that about 94 A.D. he was sentenced to hard labor in the mines of Patmos, because he would not bow to the image of Domitian, the Roman emperor, where he probably died after eighteen months of imprisonment.

One Sunday afternoon in 1924 our ship for a couple of hours sailed within sight of that little isle, and sitting on the deck I re-read the messages which Christ sent through John to the seven churches of Asia. The entire book of Revelation is John's final legacy, not merely to the churches of Asia but to the Church of Christ in all ages. What inspiration and comfort have come to millions of Christ's followers by perusal of this message!

In the opening chapter the writer tells us that he "was in the spirit on the Lord's day." As a result he has left to the Church a priceless heritage.

Sometimes some of us may feel that we are shut up in a small community, in a small meeting and compelled to labor under most discouraging conditions under which we are inclined to chafe, and we ask why these things are so. The question for me to decide under such circumstances is whether my unattractive isle in life's experience is to be a St. Helena or a Patmos. Shall it be a place in which to drag out a few weary years, dreaming of what might have been, or shall it be a Patmos in which I shall behold the glorious vision of a new heaven and a new earth, and from which island may flow rivers of living water?

Does it not depend upon whether I am in the Spirit on the Lord's Day—and to the follower of Christ every day may be to him a Lord's Day.

Amesbury, Massachusetts.

ALONG THE SPAN OF LIFE

By O. P. Rees

In view of the near approach of Mothers' Day, with its emphasis upon the home and the influences which emanate from it, the publication of the following verses seems appropriate. They were written in connection with the fiftieth wedding anniversary of the author's sister, Sibyl Haworth, and Zimri Haworth, of Bloomingdale, Indiana, as noted in THE AMERICAN FRIEND for December 26, 1935.—Editor.

YOUTH

Slowly, slowly flow the sands
Through the hourglass in our hands.
Youth is eager for the race,
Eager just to set the pace.
Hard to wait the lagging years—
Future free from doubts and fears;
Skies o'ercast with rainbow's glow,
Faith and hope, and joy to know;
Waiting, anxious for the fray,
And the zest of starting day.
Slowly, slowly flow the sands,
Through the hourglass in our hands.

TROTH

Youth and maiden strong and fair
At the altar, waiting there,
Pledge their heart and hand to be
One unto Eternity;
Joined for better or for worse,
Joined for lean or fattened purse,
Come what may of good or ill—
Joy or sorrow—faithful still.
Slow the years, or swift they be
One unto Eternity.

HOME

Quicker, quicker flow the sands,
Through the hourglass in our hands.
Hardly is there time to do
All there is for me and you.
Toil and labor, care and strife
Make the cycle of our life.
Curly locks and sparkling eyes,
From the courts of Paradise,
Thread their footsteps in and out
In our daily roundabout.
Hearth and home and altar, all
Labor, love and worship call
All our fortitude and power
Every day and every hour.
Days are filled with all that's dear,
Fuller days with every year;
Father, mother, children, home—
Happier days may never come.
Then a day and sickness falls,
Shadows play upon the walls
And the loved ones crossing o'er
Call us to the other shore.
But we toil and labor still
Carrying burdens up the hill.
Quicker, quicker flow the sands,
Through the hourglass in our hands.

SERVICE

Hurrying on the years go by
Check them not—nor even try!
Only anxious let us be
That each passing year may see
At our hands some service done,
Something tried and something won,
Someone helped along the road,
Someone helped to bear a load,
By the service we have given
By the toil wherein we've striven;
Double joy for us to share
Burdens that are hard to bear;
Father's task and mother's part
Just to cheer some burdened heart.
Hurrying on the years go by
Check them not—or even try.

EVENING

Swiftly, swiftly run the sands
Through the hourglass in our hands.
Months and years seem but a day
So swiftly do they pass away.
Journey's end is near at hand—
Seen through mists the better land.
There joys and time slip not away,
And there shines eternal day.
Backward o'er the span of years
Let us gaze and drop our tears,
For the joys and for the pains
For the losses and the gains.
Forward too we scan the skies
For the promised paradise.
Swiftly, swiftly flow the sands,
Through the hourglass in our hands.

Georgetown, Illinois.

QUALIFIED TEACHERS
FOR
LOCAL BIBLE SCHOOLS

The primary requisite for a successful Bible School teacher is a personal Christian experience. The ability to lead others to appreciate and desire a similar experience, however, may be increased by a detailed study of the Bible, the history and developments of Christianity, the principles and programs of an evangelical Religious Education, and other related subjects.

One specific objective of the Biblical School of Friends University, Wichita, Kansas, is to provide adequate training that young men and women may be qualified to teach in their local Bible Schools with a preparation comparable to that required of public school teachers.

NEW ENGLAND COMMITTEE IN SESSION

The Evangelistic and Church Extension Committee of the Yearly Meeting of Friends for New England met at the home of the Chairman, Lindley M. Binford, in Portland, Maine, on the afternoon and evening of Saturday, April 4. Nine of the fourteen members answered to their names, including James A. Coney, General Evangelistic Superintendent, and Helen N. Cates of Vassalboro, Maine, representing the Young Friends Board; and six of the nine Quarterly Meeting Superintendents were present. There were also a number of guests, among whom was Leslie Shaffer who with his splendid spirit and earnest concern made the World Conference and the Fellowship Council close Friendly enterprises, including us.

Prayer with which the afternoon started pervaded both sessions while the Committee discussed problems of New England pastors, plans for the coming Yearly Meeting, and spiritual recovery. The three topics merged into one, and the consciousness of the need for spiritual discovery as well as recovery was made manifest.

Friends who could remain over were entertained by Portland families, and on Sunday James A. Coney and Helen N. Cates attended two services of the Presumpscot Larger Parish of which Windham, Maine, Friends Meeting is a part. Leslie Shaffer and Josephine H. Carr of East Parsonsfield, Maine, assisted in the Forest Avenue, Portland, Meeting, and he with both spoken message and song in the Oak Street Meeting at a later hour. Other Friends taking part at Oak Street were Elam Henderson of Vassalboro, Maine, Elizabeth J. Trout of Portsmouth, Rhode Island, and Linwood W. Jones of South China, Maine.

On Sunday evening an interested group met at the Binford home where, after a brief devotional period, James A. Coney gave a showing of the Five Years Meeting films and pictures.

EMANCIPATION FOR THE SHARE-CROPPERS

Cooperative Farm Project Started to Relieve Desperate Plight of Tenant Farmers

What is probably the first cooperative farm in the United States to bring economic independence, education and general culture to a group of poor whites and Negroes evicted from their homes as tenants on cotton plantations, is being inaugurated on a 2,138 acre tract of land in Mississippi. This project, sponsored by Sherwood Eddy of 347 Madison Avenue, New York City, and a number of associates, is regarded as the first of a series of similar enterprises designed to provide profitable employment for many workers now afflicted with practically unsurmountable financial problems.

This innovation in our American economy grows out of a recent visit of Mr. Eddy to Arkansas, Tennessee and Mississippi, which he terms "the heart of the South's deepest need," to investigate the plight of the evicted share-croppers. Here, he asserts, he saw "the face of slavery, feudalism, and fascism on the part of planters and land owners shown toward the poor evicted share-croppers and tenant farmers, both white and black. I found peonage, serfdom, poverty, disease and sometimes terror and violence.

"The ordinary share-cropper in Arkansas receives an average of $212 a year per family, apart from rent, including an advance for cornmeal, flour, lard and, for part of the year, a little pork, charged at the highest prices and at a high rate of interest. According to the best authority only one in fifty receives his full share of the crops without unjust deductions. It makes a devastating impression to drive over the richest soil in the United States and observe the poorest human beings living in tumbledown shanties, rewarded for their toil by poverty, malaria, hookworm and illiteracy. Share-croppers get in cash at the end of a year an average of about $50.

"On the sole charges of attempted organization to protect their interests, scores of families have been evicted from the only homes they have known. I found nineteen families huddled in six little tents with a scanty supply of food. They had been driven out into the snow on the worst day of a blizzard. In many respects the conditions of the Negro in these parts is worse than under chattel slavery."

Mr. Eddy and his fellow workers were arrested by two Deputy Sheriffs of Cross County, Arkansas, locked up and threatened if they continued to investigate the conditions of the evicted share-croppers or sought to aid them.

In order to settle these evicted tenants, Mr. Eddy sought to find suitable property on which to open the first of a series of cooperative farms in the South. An almost ideal place was finally found near Hillhouse, Mississippi, in the rich cotton soil of the Delta. He made a cash payment, borrowed the remainder, and is expecting others to join him through a large number of small gifts to make possible this cooperative venture. He earnestly solicits a response from all who will become partners in this project.

The property includes 600 acres all ready for the plow, with nine houses, tractor, wagons, twelve mules, a blacksmith shop, barn and farm implements. There is room for 100 families and twenty-two are already settled on the place. They will have their own cooperative store, school, church and welfare cooperative commonwealth to guarantee the rights of the Constitution and the Declaration of Independence to Negroes and poor whites. This is another evidence of the growing interest of the American people in the cooperative idea as a practical way out of economic distress into a more stable and prosperous status.

INCLUSIVE EVANGELISM AT WABASH

Evangelism as it relates to the Home, Bible School, Church, Nation and World has been the objective of the Wabash, Indiana, Friends from Christmas to Easter. At the Fellowship Supper held at the January Monthly Meeting, plans were fully discussed and heartily endorsed for such an evangelistic campaign. It is due to the Church's support and cooperation that the plan has been so successful.

At the February Monthly Meeting, Home Evangelism was the theme. A debate, "Resolved, that the Homes of the Past were Better than the Homes of the Present," was very ably given by four young people from Linlawn High School. A Christian challenge to present homes was left in the minds of all.

The inauguration of Church Night to be held every two weeks has added much in interest and attendance. At one meeting, P. W. Walls, pastor of the A. M. E. Church of Wabash, brought a very inspiring message on, "The Good Samaritan," in which he used his race as illustration of who is my neighbor. Another uplifting service was the singing of Negro spirituals by two colored ladies of Fort Wayne.

As a result of the Visitation Campaign of Evangelism, sponsored by the Wabash Ministerial Association, some of the young people made definite decisions for Christ. This reacted on our Young People's Meetings which have become more deeply vital and spiritual.

Our regular Sunday morning meetings for worship have been times of special blessing in which God's presence was manifest and in which deeper claims of Christ and the Church have been presented. The Bible School has grown in interest and attendance as the result of a "Football" contest which was launched the first of the year. The Sunday night union meeting also are taking on a more evangelistic spirit and a better attendance is encouraging.

Palm Sunday was observed as Decision Day in the Bible School and Meeting with many definite stands for Christ being taken by young and old, and we trust it is the beginning of greater things for the church. The Easter thought was expressed in all the services on Easter Sunday. Programs by the Primary and Junior Departments were given during the Sunday School hour. During the hour of worship the pastor, Clyde O. Watson, spoke on the subject, "Living for the Future," after which eight people were welcomed into membership. At the evening service the choir presented the Cantata, "The Conquering King." Both the Juniors and the Choir gave their programs at White's Institute on Sunday afternoon.

FEDERATED CHURCH WOMEN IN CONVENTION

The eighth annual convention of the National Council of Federated Church Women will be held at Dayton, Ohio, May 12 to 15. A week later, May 21, this same organization, whose purpose is "to unify the efforts of church women in the task of establishing a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ," will sponsor the fifth observance of Dedication Day (Ascension Day).

The theme of Dedication Day will be "The New Person and a Christian World." According to the program arranged for that country-wide observance, the morning session will be devoted to a consideration of "The New Person," while at the afternoon one, given over to a presentation of "Christians Cooperating for a Christian World," explanations and discussions of Kagawa's economic theories and the significance of the Cooperative movement will be heard. The feature of the noon-time luncheon will be a review of "Fresh Furrow," a novel by Burris Jenkins, depicting cooperative principles in action among midwestern farmers.

Groups interested in participating in the nation-wide observance of Dedication Day may write to the National Council of Federated Church Women, R. A. Long Building, Kansas City, Missouri, for materials and program outlines.

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

YOUNG FRIENDS AND RELIEF

By MILDRED KEARNS HOADLEY

At no other time in our history has the opportunity presented itself, as in the present depression, for young Friends to participate so extensively in the alleviation of human suffering. Friends have enjoyed the highest reputation of any religious group for social service, both at home and abroad. So effective has been their service that the United States Government gave the American Friends Service Committee the responsibilities for governmental relief assistance in certain stranded areas, prior to the time that the Federal Government established its own emergency relief agencies. When the Government established its agencies it entered many other fields of need, and a larger number of young Friends found employment which afforded them an opportunity for service.

However, before discussing the participation of young Friends in the administration of relief, let us not overlook those who have been the recipients of that relief. Friends can well face the problems which grow out of an experience of that kind, not only for members of our own group, but for all people. What happens to individuals who are forced to participate in the receiving end of the program? Is there a way that we can help people to have wholesome reaction, to make necessary adjustments to maintain a balanced sense of values, and to keep initiative and ambition alive? More than that, what is our responsibility toward correcting a social and economic system wherein such programs are necessary? It is easier to interpret the Friendly message in a general way to a group of underprivileged people, than for us as individual Friends to exercise a genuine attitude of spiritual generosity toward unfortunate people in our own communities. Too often from the outside, we see and interpret mistakes of our neighbors, without having an understanding of the personal conflicts and other factors involved in the situation.

We need to be aware of opportunities that are open in every community in our land, where we may feed starving people with the food of friendly fellowship, which cannot be supplied directly through the United States Treasury. Individuals, groups, and communities have a responsibility to participate by maintaining an attitude that will not segregate relief people into separate groups in our community thought and activity.

Since the fall of 1933, my experience in the Federal Relief program has been with the Social Service Department in the administering of direct and wage relief. Other young Friends have worked in the Federal Housing program, the Transient Relief Centers, Homestead projects, Resettlement Division, and various departments in the Relief Administration. An extensive relief program began in Indiana in the summer of 1933 with the establishment of the Governor's Commission on Unemployment Relief. Under the program the case workers, or social workers, assisted the local units of government, such as the township trustees, with the new and fast increasing responsibilities of handling "Poor Relief." The CWA program began in November of 1933 as a work program for unemployed people, in which the Government offered employment to a part of the people who were then receiving relief and to other unemployed who had not been forced to accept public aid. In the spring of 1934 the FERA program followed with an emphasis on building a constructive relief program. Case workers cooperated with the relief families in determining and outlining their needs for fuel, food, clothing, and other necessities. Many people receiving direct relief were given an opportunity to participate in a wage relief program, whereby they might work on public projects and receive their wages in the form of a check. The WPA program, which began in July, 1935, has been an attempt to get away from the whole relief emphasis in which the families had a supervised earning and spending program, to one in which they were taken from public relief rolls and established on work projects which were set up on a security wage basis for a definite period of time. This has been an effort to change the philosophy of the man who was receiving relief from the more supervised program to public employment, which placed him on his own responsibility for budgeting his income and making his own adjustment plans. Under this program the social worker has been available for those who have cared to solicit her services.

MILDRED KEARNS HOADLEY

During these programs there have been Emergency Educational Departments, Gardening and Canning programs, Recreational Centers, Health programs with nurses and home visitation service, and such groups which rendered their particular and valuable services to needy families. At the same time this provided work for the professional relief and unemployed persons, whereby they might work at their own skills and thus, during their period of unemployment, not lose all connection with the work they were trained to do.

Young Friends have fitted into the Social Service Departments in various sections of the country and have been able to play some part in these efforts of the Government to meet the needs of a large number of our people who have been most affected by the confusion of the depression experience. For many of us it has been a complete experience. It has meant going into communities with varying industrial situations and establishing ourselves in the lives of those communities. It has meant visiting the homes of relief people and those applying for aid. It has meant establishing a relationship whereby we might help work out a program of action that would open new possibilities in making financial and social adjustments. These contacts have been more than professional duties—they have been experiences of sharing with those with whom it has been our privilege to work.

This is a field not at all foreign in spirit and philosophy to the Friendly approach to complex situations. In fact, what we have known as the scientific social service attitude is very similar to the "Quaker Way." For this reason, if young Friends have been grounded in

(Continued on page 181)

Pacific School of Religion Berkeley, Calif.

OUR FRIENDS AT WORK

An Occasional Page by the UNITED PROMOTION COMMITTEE

NOW THE WORLD CONFERENCE

The Five Years Meeting sessions have passed, giving us an increased momentum upward and forward. Now our attention is turning to another great gathering of Friends. The benefits of a general conference may be felt not only in the years following, but also in the preceding months.

We are already gleaning the fruits of the Friends World Conference to be held near Philadelphia in September, 1937. In the first place, the lure of that which is yet to be, has a wholesome spiritual effect on us. It rallies our interest and resources in preparation for it. More specifically, the advance Study Outlines, ably edited by D. Elton Trueblood, are ready for our use. They bring the Conference in advance to our very doors.

An interpretation of the broad scope of the Conference is aptly stated in his foreword to the studies: "The Friends World Conference of 1937 is to be much more than a mere gathering, extending over a single week. Instead, the Conference is planned as a movement covering many months, *culminating* in a week of actual meetings, but neither beginning nor ending there. The Conference is by no means limited to those who can attend. It is hoped that small groups of Friends all over the world will think and study together for the next several months so that those who are able to attend the regular sessions in the early autumn of 1937 may assemble fully prepared."

These studies might well furnish the outline of our collective educational program during the months ahead. A series of "Church Night Services," such as we are increasingly holding, could use these in the curriculum of the school. In connection with them, the Commission reports and questions prepared for the Five Years Meeting could profitably serve as supplementary material.

OUR LONG LOST QUAKERS

It was an important concern which came to the Five Years Meeting sessions from California Yearly Meeting, requesting some method of keeping in touch with migrating Friends. It has been said many times that hundreds and even thousands of members have been lost to Friends, through lack of some system in tracing those who move, and failure to put their names and addresses in the hands of some meeting near their new location.

The Executive Committee of the Five Years Meeting is working on a method whereby this will be facilitated. In the meanwhile your Central Offices at Richmond will be glad to serve as a clearing house for this purpose. If you will send us a list of names and addresses of Friends who have moved from your community, we shall try locating them in the nearest Friends meeting.

We shall be glad to serve as the "Lost and Found Department" for roving Friends.

ARE YOU TRAVELING?

We generally add, "or going somewhere." That is what we should like to help you do — find somewhere to go among Friends. Many will plan to make trips by auto or train during the summer vacation months. The experience can be greatly enriched by visiting a few Friendly centers along the way.

Sometime ago we discovered a negative illustration of this. A Friend from Oregon drove east, passing some isolated and lonely Friends in South Dakota. He had the time and the interest to visit them had he but known. All concerned were keenly disappointed.

Write us about your plans. We shall try to tell you where the Friends are. By a little foresight you can gather some Quaker treasures and at the same time greatly cheer those Friends who live in "the house by the side of the road."

THEY ARE DELEGATES STILL

There comes to hand the copy of a letter which Lindley M. Binford as Chairman has sent to the Five Years Meeting delegates from New England. It serves to remind us of the continuing identity expected of all delegations. Would it not be well to have our delegations meet occasionally, perhaps at Yearly Meeting time, to face the educational task of our United Service? The letter follows:

"The delegates to the recent sessions of the Five Years Meeting have accomplished the immediate purpose for which they were chosen, but they remain under appointment until their successors are named. Should vacancies occur in the appointments made on our nomination, we will be expected to propose other names to complete the unexpired terms.

"Certain responsibilities rest upon us as the chosen representatives of our Yearly Meeting and these include the duty and privilege of carrying to the many who could not attend as much of the spirit and inspiration of such a notable gathering as may be possible.

"There is much to be said concerning the tasks and accomplishments of the various Boards, and our people at home are often very poorly informed as to what is going on outside their own meeting. Interest is the outgrowth of information. We may do much in our circle of influence and by intervisitation stimulate more active support of all that is being done by our Society for the extension of Christ's kingdom in the earth. We can at least endeavor to interpret the spirit and purpose of the Five Years Meeting, and in so far as we succeed a more sympathetic attitude toward the larger outreach of our Society may be created.

"Every business man, mechanic, manufacturer, architect, or professional man takes his trade paper or journal so as to be informed concerning what others are doing and the methods they employ to bring about results. It is certainly much more important that Christians should be thoroughly informed as to methods and progress in the religious world. Our trade paper is THE AMERICAN FRIEND, and it is or should be a valuable addition to the reading matter in every home. The very low rate being offered to new subscribers and for renewals should not bar anyone on the ground of expense. As we have opportunity, let us encourage subscriptions. Some of our larger meetings have almost no subscribers and throughout our Yearly Meeting the subscription list is surely distressingly small."

GOLDSBORO MEETING UNIFIES

With the tendency of the Sunday School to develop as an independent institution in the church, it is interesting to know of meetings which are seriously attempting to unify their total work. The church at study, at worship, and in service should be seen as one group in different functions. The following report from Goldsboro Meeting of North Carolina Yearly Meeting is cheering and may aid some other meeting in solving a similar problem.

"For approximately five years, the Sunday School of the Goldsboro Friends Church has been under the direction of the Sunday School Workers' Council, which is composed of the teachers of the Sunday School.

"In November, 1935, the name was changed from Sunday School Workers' Council to Church Council. This Council included all officers and teachers of the Church and Sunday School, also all those interested in the Sunday School and Church work are invited. This change was brought about because of the desire to create more interest in both Sunday School and Church work.

"The meeting is held once a month, Monday night after the last Sunday in each month. At seven o'clock a dinner is served affording a half hour of fellowship among the ones present. This dinner is provided and served by the women of the Missionary Society at a minimum cost.

"While all are still seated, the meeting goes forward without any changing. At these meetings a greater interest is shown and a decided improvement is noted. In this manner, the Sunday

School and Church are in a position to know about the work of all departments. The chairman of each committee is asked to bring a written report to each meeting. A discussion follows should there be a need for any advice or help from the Council.

"One of the aims of the Church Council is to have only one meeting a month to take care of all matters. Should there be a need of a committee meeting it has time to meet after the council has been dismissed, thus enabling it to dispose of any business.

"This is to let the readers of THE AMERICAN FRIEND know that the Friendly Workers of God are still interested and at work for the spiritual need of our people."

HOW OTHERS DO IT

A few meetings are very faithful in sending their church bulletins, news letters, etc., to us, whereby we are kept informed of their activities. This is duly appreciated. We often wonder how to pass the information on to others. Perhaps it is best to answer letters of inquiry that you may write. Whatever methods are used they often seem to become outworn and then one wonders how others are working. We can put you in touch with new methods by giving you the names of other ministers and meetings.

For instance, in the same mail comes a set of church bulletins from Minneapolis, through H. Millard Jones, and from Henry Vore, Unadilla, New York. The latter carries extracts from the preceding Sunday sermon. These, presumably, go to shut-ins, non-resident members or elsewhere. Others send in materials occasionally. We should like to be on your regular mailing list.

QUAKER YOUTH IN ACTION

(Continued from page 179)

Friendly principles, they should have a temperament and attitude that would especially equip them for the field of Social Work. It is a part of our religious background and family training that there are innate possibilities within every man, and that it is our individual and group responsibility to aid in constructing an industrial and social system where men can realize the fullest and highest expression of personality through the release of new life and energy. There is a serenity of soul, a calmness and certainty of action, that characterized early Friends. If young Friends of today are imbued with a degree of the qualities, then surely they have ingrained material that enables them to play a part in a program of this kind. If Friends have a message of love and good will for centers of stress and conflict, then to withdraw from this tremendously important program at the first conflict of ideas would be to rob the situation of the tone and quality of service they might render.

We have mentioned young Friends and relief from the standpoint of those who received aid, from the general and brief statement of the governmental programs in which young Friends have participated, and from the angle of the particular field of Social Work which is so closely allied with Friendly principles. We like to feel that young Friends may have made some contribution to the organized relief programs. We have been possessed by the possibilities within these areas of human experience. Through these months of working with individual and family problems, of seeking to adjust labor difficulties, and of attempting to interpret relief and non-relief groups, there have come a particular inspiration and opportunity for personal growth. The vision of new social horizons is before us. The past emergencies are behind us. They have been necessary and important measures. Let us hope that Friends will be alert in helping to bring about policies that will make possible permanent social security for all people, so that the next chapter in our article can be of a wider social content than that suggested in "Young Friends and Relief."

Final Report for Fiscal Year

CONSOLIDATED REPORT OF UNITED BENEVOLENCES

April 1, 1935 to March 31, 1936

Received from Yearly Meetings:	
Baltimore	$ 3,365.97*
California	46.43
Canada	975.00
Indiana	12,824.34
Iowa	5,740.65
Kansas	502.32
Nebraska	605.38
New England	2,114.00
New York	3,014.42
North Carolina	2,894.46
Western	6,453.34
Wilmington	2,119.56
Oregon	132.71
Other Sources	2,313.24
Total Receipts for the year	$43,101.82
Distributed to:	
American Friends Board of Missions	$35,514.48
Peace Association of Friends	404.07
Board of Young Friend Activities	1,777.85
Board on Prohibition and Public Morals	122.03
Board of Education	80.04
Board on Religious Education	420.49
Fund for Aged Minister and Missionaries	2,442.32
Cooperative Fund	1,685.43
Emergency Fund	655.11
Total Distributions for year	$43,101.82

*An additional remittance of $640.44 was received from Baltimore Yearly Yearly Meeting for the year 1935-36, but came in too late to be included in this report.

Counting the belated remittance from Baltimore, the total receipts for the year were greater by $3,325.40 than for the previous year.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

CRITICS ENDORSED

Editor, THE AMERICAN FRIEND:

I desire to endorse the articles by Fred D. Fellow and Elwood White in the issue of April 16 relative to the Kagawa edition of THE AMERICAN FRIEND. I also desire to call attention to the statement on page nine of the book by Kagawa entitled, "Meditations on the Cross": "Why did Jesus not let the people say he was the Christ? It was because he was not yet qualified to call himself the Messiah. Until he took the cross he could not be the Christ, he thought."

To some of us such statements as this do not set well from a man who was given a whole issue of THE AMERICAN FRIEND. In Heb. 13:8, we read: "Jesus Christ the same yesterday, and today and forever."

GEO. W. BIRD.

Knightstown, Indiana.

PROFOUNDLY THANKFUL FOR KAGAWA

Editor, THE AMERICAN FRIEND:

In reading the communication from Elwood White in "Our Friendly Forum" for April 16, 1936, a number of questions come to mind when one of our number writes in this vein of a great world Christian. They might even be queries as to our understanding and outlook as Christians in regard to Christians of other lands.

In his book, "The Religion of Jesus" (Ch. 1), Kagawa writes: "The religion Jesus taught is a religion of life. People who are fully alive, people who are living strongly, can understand it; but those who deny life, who do not want to live, cannot get its meaning. The God of Jesus is a God of Action. People who stay at home and read their Bibles and pray and meditate, and do nothing for the poor, who beg help before their very doors—such people will find the God of Jesus unintelligible. His God is One who is naturally reflected in a man's heart when he has saved even one suffering human being, or lifted up one who has been oppressed. The loveless do not know God. Only when a man has plunged into the blindly struggling crowd and tried to save them from their sins and failures, can he know this God. Only through the active movement of love will he intuitively come to know the God of Action."

Any one who has read and come to know the life of Kagawa knows that this speaks of his own experience. How many of us have so thoroughly given of our time, talent, energy and all in the work of God among men as has his servant Kagawa? We might well ask ourselves how can we so live as to stir the imagination of our fellowmen to the possibility and power of the Christian life to meet the needs of all men everywhere.

Before we can rightly criticize any man we must know him, and to know Kagawa, either personally or through his books, is to know a man who walks in the spirit in a truly marvellous way. It is indeed hard to realize how one can read his books and not feel profoundly thankful that Christian missionary activity has in some measure been responsible for the dedication of life that has been Kagawa's. Is it not a time for rejoicing when bread cast on the waters returns to refresh us and to give us new vision, inspiration and insight? Is it not time to rejoice when Christians of other lands can come and stir us anew to the joy and vitality of a well-rounded Christian life?

GIFFORD H. TOWLE.

Hartford, Conn.

ENGLISH FRIENDS STAND BEFORE THE KING

The Society of Friends was one of the twenty "privileged bodies" who on April 2nd, exercised their traditional rights of approach to the Throne, when they attended at Buckingham Palace to present addresses of condolence on the death of King George and of congratulations to King Edward on his accession.

Led by Wilfrid E. Littleboy, Clerk of London Yearly Meeting, these English and Irish Friends took part in the ceremony: Edward S. Reynolds, John H. Robson, Joan Mary Fry, Lucy B. Gillett, Richard B. Graham, Christopher Rowntree, representing London Yearly Meeting; and Cecil Walpole Marsh, Clerk, and Denis Goodbody, representing Dublin Yearly Meeting. An interesting precedent was set by the participation, for the first time, of women Friends.

The other bodies present included the Archbishops and Clerk of the Provinces of Canterbury and York, the Universities, the Free Churches, the Jewish Board of Deputies, the Corporations of London and Edinburgh and the city of Westminster, the Royal Society and the Royal Academy, the London County Council and the Bank of England.

The occasion, while one of solemnity, was marked by the informality characteristic of the new King's actions. From the graphic story told in the London *Friend*, from which have come the details of this account, we learn that court dress was little in evidence. Ecclesiastical, university, and civil robes were worn by many, but the men of the Quaker deputation wore ordinary morning clothes or short black coats.

On entering Buckingham Palace, the nine Friends with the others were ushered into the large Ballroom, where the various bodies were seated in groups, the leaders of each group occupying front-row seats. Wilfrid Littleboy was seated between the Lord Mayor of London and Dr. Sidney Berry, of the Free Church Council.

On his Majesty's arrival the Home Secretary, Sir John Simon, called upon the leaders of the various deputations to come forward and read their addresses. With great simplicity and dignity, Wilfrid Littleboy read the Quaker address. Following the opening paragraph of condolence on the death of George V, the address continued with this expression of Friendly concern:

"We are thankful for the deep personal interest which you have taken, as Prince of Wales, in the actual conditions of the lives of the ordinary people, and for your efforts to aid those long unemployed. We pray that your reign may be marked by an advance to a fuller realization of Christian citizenship, in which the idea of the nation as a family may be translated into all our economic and social life.

"As we think of your unique personal knowledge of the wider family of nations, which you have gained during your travels, it is our earnest hope that during your reign we may see the family relationship growing beyond the limits of our own group of nations and including within its comradeship all the peoples of the world."

After each leader had read his address he handed it to the King, who in his turn passed it on to the Home Secretary or the Secretary of State for Scotland. At the end of the twentieth address, the King delivered his general reply. Then the members of each deputation filed before the King and the Duke of York, who shook hands with each of them, the leader of each deputation standing by the King until all his flock had passed.

As the Quaker deputation left, the King stopped Wilfrid Littleboy and asked him where Friends came from. It seemed that something in the Quaker address had caught his attention. His own reply to the Society of Friends, in Great Britain, handed to Wilfrid Littleboy, was as follows:

"I thank you for your loyal Address. I value your references to my dear Fath-

er's influence and example, and to my own concern for the well-being of my people, especially those who have suffered from long unemployment.

"I appreciate the part which the Society of Friends has ever taken in working for mutual help and sympathy amongst ourselves and for peace among the Nations.

"These noble ideals I will always have before me and I share to the full your earnest hope that during my Reign our present difficulties may be eased by a growing spirit of brotherhood at home and abroad."

HOW HOMING PIGEONS FLEW FOR PEACE

United States Commissioner of Education Dr. John W. Studebaker gave the signal for the release of thousands of homing pigeons flying with messages of peace from Mrs. Franklin D. Roosevelt to various cities in the United States on Wednesday morning, April 22. The liberation of the pigeons in Washington from the open air Sylvan Theatre on the grounds of the Washington Monument was the occasion for the launching of the two year Emergency Peace Campaign to help keep the United States out of war.

Five thousand winged messengers flew for peace carrying in an aluminum container Mrs. Roosevelt's call to every individual person in the United States "that we need the same interest and sacrifice for peace now as in time of war."

Owners of the pigeons are members of the International Federation of American Homing Pigeon Fanciers and the American Racing Pigeons Union. Congressman Pehr G. Holmes of Worcester, Massashusetts, assisted by Charles G. Love and Oscar W. Opsann, presidents of these respective organizations, and a local Washington committee, made the arrangements, inviting pigeon fanciers throughout the country to send their birds to Washington.

Some of the pigeons carried greetings to the Mayors of the cities in which the Emergency Peace Campaign is to hold meetings this spring. From April 22 through May, daytime conferences and evening mass meetings will take place in some 300 cities, as the first major undertaking of the Campaign.

The exercises at the Washington Monument began at 9:30. As the pigeons were released, a word picture was radioed throughout the United States over the National Broadcasting Company. Greetings were extended by Dr. Francis B. Sayre, Assistant Secretary of State, and Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, which had a part in initiating plans for this Campaign.

WORKING TO PURPOSE AT PLAINFIELD

On Easter Sunday the Friends Church of Plainfield, Indiana, brought to a conclusion a carefully planned program of activities for the winter and spring. At the beginning of the winter we worked unitedly through the various committees, to discover and define for ourselves the purpose of the Church we serve. As a result of our combined thinking we decided upon the following statement of purpose: "The purpose of the Friends Church of Plainfield is to develop in our own members a deeper sense of our own responsibility; to share the good news of the Gospel of Christ, to secure decisions for Christ and the Church, and build Christian character, and a Christian Society through a program of worship, study, fellowship and service."

During the latter part of the winter and the spring we have been seeking in various ways to carry out that purpose. Well planned Church Night Programs have been carried out on Wednesday evening for the past three months. After a fellowship supper, the program of the evening was in charge of one of the standing committees of the Church. Thus by the end of the period each phase of the work had received consideration.

After a long cold winter the need was felt for a new challenge to awaken interest and enthusiasm with the coming of spring. With this thought in mind, March was designated as the "Wonder Month." We were challenged to develop a wonderful spirit, with wonderful attendance both at Church and Sunday School. Each Sunday there was a certain theme for the day that had something to do with the word, "wonder." We had Ladies' Sunday, Men's Sunday, and Young Peoples' Sunday, and these different groups did their best to help increase the attendance. The program has worked very well for a great deal of new interest and enthusiasm has been developed and attendance at both Church and Sunday School has been steadily increasing.

During the time just preceding Easter, the pastor preached a series of four sermons based on the study of four famous religious paintings, showing incidents in the life of Jesus, and closing with Holman Hunt's famous picture of Christ knocking at the door, entitled, "The Light of the World." Copies of the pictures were presented to the people in the congregation, so that they could study the picture as the various details were mentioned in the sermon. This plan seemed to be quite effective, and we are sure it brought a real inspiration to the Meeting.

On Easter Sunday a beautiful Cantata was presented by a choir of twenty-two voices. The pastor, R. Furnas Trueblood, had for his subject sermon, "A garden near the Cross," using the garden as a symbol of new life—the resurrection—leaving the thought that for every cross there is a garden,—the beautiful garden of prayer. This was very much appreciated by the large congregation which had gathered to rejoice together in commemoration of the Day of the Resurrection.

Our pastor has shown marked ability in planning for our programs, and is cooperative in the work of the various departments of the Meeting. His contact with the members, both young and old, is stimulating, resulting in a growing church.

AMONG FRIENDS IN FAR NORTHWEST

A delegation of five, including Floyd and Ruth Schmoe, Gertrude Shinn, Ben Darling and Henrietta Welch, of Puget Sound, Quarterly Meeting, motored to Vancouver, British Columbia, to spend two days at British Columbia and Alberta Quarterly Meeting the first week in April.

Although of different Yearly Meetings and countries, we made the pleasant trip in four hours. The only striking separation was observed at the border line when we viewed that impressive Peace Portal at Blaine, Washington, erected to mark many years of peace between our two nations.

Within the quiet meetinghouse we were in the presence of Friends from Vancouver and Victoria, and we felt a true oneness in purpose and in faith and in spirit as the Divine feeling of security rested in that meeting. During the hour for business, a freedom of expression was given out of which came the thought and desire for a close fellowship in frequent association between these Quarterly Meetings. This concern is to receive further attention by committee investigation.

At Friends Memorial Church of Seattle on the evening of April 17 was held a Booster Banquet of Northwest Young Friends Conference to be held as usual at Quaker Cove grounds on Fidalgo Island during the first week in July. The decorations were suggestive in representing an improvised forest where tables were appealingly set that could arouse the enthusiasm with true pre-Conference atmosphere. Outstanding table decorations were miniature cabins in replica of those at the camp ground. Committee members were introduced, each of whom responded in humorous detail as to duties in official capacity. Ruth Schmoe, the 1936 Chairman leader, gave a brief outline of the Conference program which includes Walter C. Woodward as guest speaker and teacher. Seattle and Everett Friends are now living in pleasant anticipation for what is in store for them.

AMONG THE MEETINGS OF SANDWICH QUARTER

At the recent sessions of Sandwich Quarterly Meeting held April 11 at New Bedford, Massachusetts, encouraging reports were heard of the 1935 activities of the eight meetings included in the Quarter.

Oscar G. Mostrom, at times assisted by his daughter Rachel, a missionary home on furlough from China, has assumed partial responsibility for services at Long Plain, East Sandwich, and New Bedford, while capable and devoted leadership is being given to the Allen's Neck Meeting by James Wild and to the one at Mattapoisett by several interested Friends. During the summer months Friends at West Falmouth and at Central Village (while their pastor, Fred C. Vosberg, was taking his vacation) enjoyed the privilege between them of hearing several inspiring messages from such visiting speakers as James A. Coney, Dr. Elihu Grant, William J. Sayers, Dr. Brewer Eddy, Dr. Paul Macy, and Elden Mills.

Following the giving of the meeting summaries, a stimulating discussion, arising from a concern coming from Mattapoisett Meeting, took place regarding ways and means of securing and holding the interest of young Friends in the activities of their Society. Attention was called to the work being done in the meeting at Smith's Neck by Arthur O. Dewey and his wife of the New Bedford City Mission. Under their leadership, and with the emphasis placed on participation on the part of young Friends, the meeting and Bible School have taken an active interest in home and foreign missions and have contributed generously to the support of our Tennessee mission and to our work among the Indians. A concerned group of young people meets bi-weekly, under pastoral supervision, for discussion of religious and practical subjects, while a Young People's Choir, under the direction of Mrs. Milton Mosher, assists in the Sunday morning meeting for worship. Eight new members were added to this meeting during the year.

Special mention was made of the various activities now held in the Community House at Central Village and of the part that center is playing in keeping the young people interested in the work of the meeting. A report was also heard of the recent celebration of the fiftieth anniversary of the Missionary Society at Allen's Neck.

A SCHOOL OF MISSIONS

The Spiceland, Indiana, Meeting held a School of Missions for four successive Thursday evenings, at which time our missionary fields were presented by returned missionaries. At our first session we had as our speaker, Mildred White, who presented in a very forceful way Friends' Missionary work in Palestine and our school work at Ram Allah. A pantomime of "The Holy City" was presented and the Ladies Sextette furnished suitable music.

Robert and Ardele Cope were our guest speakers at the second session and gave us a graphic picture of our missionary work in Jamaica.

Slide-pictures of the African field were used at the third meeting and were followed by a forum discussion on Africa.

Mildred White, who has taught at Friendsville Academy gave an inspiring talk on the Tennessee Mountain work and the Academy. Rua Trabue gave an impressive mountain dialect reading.

On Sunday morning we had with us, Merle and Carrie Davis and Concha Castaneda who spoke on missionary work in Cuba. This was a very inspiring service. Miss Castaneda is now a student in Earlham College.

The children of the Meeting have been making a study of Mexico and its missionary needs.

PRE-EASTER SERVICES

Pre-Easter services were held on Tuesday, Wednesday and Thursday, at which time we had with us three guest ministers who brought helpful messages. Over 400 gathered in the church for a great Good Friday service at which time the school came and worshipped with us.

Early on Easter morning the young people of the Meeting gathered in the church parlor for worship, at which time Lillian E. Hayes brought the Easter message, this was followed by the Easter Breakfast.

At the morning worship period the choir presented the anthem, "Lift Your Glad Voices." Twenty-three were given public welcome as church members, and the pastor preached the Easter message on "The Living Christ" to one of the largest crowds ever to attend Spiceland Meeting for a regular service.

In the evening the young people presented an Easter pageant, "The Cross of Light," under the direction of Ruthanna Pickering and Loreen Spitler. The junior choir, directed by Loreen Spitler, furnished the music.

Spiceland Meeting is progressing nicely under the leadership of our beloved pastor and his wife, Donald and Loreen Spitler.

MEETING

Meeting, with God,
In the hush of the morning!
Partaking of Him our souls break fast.
Forgive us our fasting!
With bread everlasting
Sustain us in constant communion with Thee.

MABEL C. MOODY.

Concord, New Hampshire.

EASTER REJOICING AMONG MUNCIE FRIENDS

Easter Sabbath at the Friends Memorial Church in Muncie, Indiana, was a day of blessing to the 1202 persons who attended the various services.

Beginning at 5:45 a. m. and lasting for a half hour, four trumpeters, stationed in the tower of the meetinghouse, played church hymns. At six o'clock a quiet meeting was held in the auditorium, at 6:15 the organ began playing, and at 6:30, much to the surprise of many present, the strains of "I Love You Truly" were heard, and J. Frank Nickell and Glenna Delores Baldwin, young Friends of the meeting, arose from their seats on opposite sides of the room, and walked to the altar where they were married by the pastor, Howard W. Cope.

At seven o'clock an Easter breakfast was served in the Y. W. C. A. to 111 persons. Music was furnished by the Bible School orchestra, and an appropriate talk was given by Ernest Myers, a local attorney.

The Bible School attendance was 415, and the collection, over $20, was given to the missionary fund. The morning worship service was helpful to 336. Thirty members were welcomed into membership, making the total membership of the meeting 1,083, ten having been lost by death during the past year. The evening service was a cantata given by the Young Friends Choir. Only 143 people availed themselves of the opportunity of listening to this splendid musical group under the leadership of Laura K. Hastings.

Perhaps Muncie Friends especially enjoyed the day because they have recently paid all of an undesirable deficit to the Quarterly and Yearly Meeting stock. We, like other Friends, were disturbed financially by the depression, and before we realized it were about $650 in arrears. One of our prominent members suggested to our Finance Committee that each family of our meeting be visited in the interest of clearing this deficit, and in due course of time this visiting was done—by the member whose suggestion it originally was! Within four weeks dozens of calls were made, and exactly $1,000 given or pledged, of which over $900 was eventually paid in, and thus the Quarterly and Yearly Meeting stock deficit was paid.

Soon after this our meeting raised nearly $500, in cash, at our annual thanksgiving offering on February 2. Our bank balance, as of April 1, was close to $1,200, with all bills paid. We are truly thankful to our Heavenly Father that our finances are in such good condition and we trust that we shall be able to faithfully fulfill all of our obligations to him during the year ahead.

QUAKERDOM · AT · LARGE

San Diego, California, Friends wish to remind our readers that the San Diego Exposition is to be continued until early in September, 1936, and that Friends visiting the Exposition this summer are cordially invited to attend services at the San Diego Meeting located at Nineteenth and Market Streets, only a short distance from the Exposition grounds.

* * * *

A signal recognition has come to Elizabeth Peacock of Richmond, Indiana, who is a member of the teaching staff of George School, Pennsylvania. Out of a large number of young people considered, she has been chosen by the Personnel Committee of an eastern foundation to spend the summer in Europe as a visiting good will representative from this country.

* * * *

Rufus M. Jones delivered the Cole lectures of Vanderbilt University at Nashville, Tennessee, April 17 to 23. Immediately preceding this engagement, he gave the Ayer lectures on "The Testimony of the Soul" at the Rochester, New York, Theological Seminary. Simultaneous with the delivery of the latter, the lectures appeared in book form from the Macmillan press.

* * * *

An announcement of wide interest is made by the management of Pendle Hill School that Howard H. and Anna C. Brinton, now of Mills College, California, have accepted appointment as Directors of Pendle Hill. They will begin their work in the early autumn of this year. The background, preparation, and personal equipment of these Friends admirably fit them for that important position of leadership, and all friends of the school will rejoice in their selection.

* * * *

"Tennis Courts on Church Lawn — Pastor Encourages Club Members to Play on Sunday." Such were the headlines which featured a recent widely distributed news release that goes to the church periodicals of the country. Our eye first caught the name, Fairmount, Indiana, in the date line, and next that of our Friend, Parvin W. Bond, pastor of the Fairmount Meeting. The news item was given as somewhat of a departure from the usual ministerial attitude in such matters, quoting Parvin as saying: "I would far rather the boys and girls of my congregation would play tennis on Sunday here on the church grounds, than have them walking the street, hatching up mischief, or going to public bathing pools, and the like. Of course, no one is allowed to play during the morning service, but after that I see no harm in indulging in a game of tennis on a Sunday afternoon." It should be explained, perhaps, that membership in the club is restricted to those that have some affiliation with the local meeting.

* * * *

In his London letter to the *Guardian*, a Christian weekly journal of affairs published at Madras, India, Hubert W. Peet tells some interesting things regarding Sir Alfred Salter, the English Quaker doctor and Labour M. P., who with George Lansbury is spending several weeks in this country speaking under the auspices of the Emergency Peace Campaign. Nearly twenty-five years ago, Dr. Salter relinquished a brilliant prospect in the medical profession to go with his wife to live in one of the poorest quarters in London where, besides serving his neighbors professionally, he has served them through political and social work. Although he has now given up active practice, he has refused to desert his people, and serves them on the London County Council and in Parliament. "Early in the Great War," says Herbert Peet, "Alfred Salter put all of us pacifists deeply in his debt for an article by him in the 'Labour Leader.' This was reprinted, and if I remember rightly, nearly a million copies were distributed. It was a plain, outspoken, burningly sincere statement on the pacifist case, and with Dr. Maude Royden's 'The Great Adventure,' formed one of the outstanding pieces of peace literature during those unhappy days. Since the war he has been in and out of Parliament, but always working for the people. Besides peace perhaps his great passion is temperance, and he is one of the founders of the Workers' Temperance League."

NEWS OF OUR MEETINGS

Various activities marked the observance of Easter by Friends of Allen's Neck Meeting, Dartmouth, Massachusetts. A few days before Easter four women representing the W. C. T. U. and the pastor, James Wild, visited Dartmouth Old Folks Home, where there are nine inmates, and held a religious service which included a solo by Hettie A. Tripp. A basket of good things was given to each inmate. At 5:15 a. m. Easter Sunday about forty people gathered at Russells Mills for a sunrise service, arranged by the Girl Scouts, at which James Wild gave a brief message on the meaning of Easter. At the morning meeting for worship in the meetinghouse a goodly number heard the program of Easter music sung by the Young Friends Choir and the pastor's sermon on "Expanding Life."

* * * *

At a series of revival meetings at College Avenue Friends Church, Oskaloosa, Iowa, beginning March 29 and ending on the evening of Easter Sunday, Carl Byrd, pastor at Marshalltown, Iowa, brought splendid gospel sermons and his wife, Ella Byrd, brought helpful messages in song. Carl Byrd also spoke at various times at the College, the High School, and the Civilian Conservation Camp. The meetings were a blessing to all attending, and especially to the young people, and their results and influence will long be felt among Oskaloosa Friends. A prayer service and breakfast were held at the church early Easter morning in which about sixty-five young people and their teachers participated.

* * * *

A meeting of the Connecticut Valley Association of Friends will be held at Hartford Theological Seminary, Hartford, Connecticut, on May 3rd. There will be a meeting for worship at 11 a. m., with a business meeting following lunch. Leslie D. Shaffer will be in attendance, and visiting Friends will be warmly welcomed. Will Friends who plan to attend kindly notify Alexander C. Purdy.

* * * *

Unadilla, New York, Friends appropriately observed Palm and Easter Sundays in their morning meetings for worship, April 5 and 12. The messages on those occasions, "Fairest Lord Jesus," Song of Solomon 2:1, and "A New Day," II Corinthians 5:17, were supplemented by the special lyrics sung by Roscoe Wright, Louise Quimly and Lawrence Shields. . . . Sponsored by the Women's Missionary Society, and directed by Erma Quimly, members of the meeting have prepared a box of clothing and bedding to be given to the American Friends Service Committee for distribution among the needy in Kentucky and West Virginia. . . . Peace Literature from the Service Committee has been received and distributed through the meeting by Eva Slade. . . . Vicarious attendance at a Kagawa lecture was made possible to Unadilla Friends through the report given April 5th by the pastor and his wife, Henry and Anna Vore, of the address given by the noted Japanese Christian at Binghamton, New York.

* * * *

Wilmington, Ohio, Friends observed Easter Sunday with a special service in the course of which an Easter cantata,

"The Resurrection and the Life," was sung by the choir. The pastor, A. Ward Applegate, spoke on "Easter Evidence," and then presented his Preparation Classes of boys and girls to whose instruction he has given earnest effort. Thirteen children and four adults were received into active membership. On behalf of the meeting each child was given a Bible. . . . The Public Morals Committee of the meeting, at a union service of all the churches in the city, sponsored the showing of the Five Years Meeting films on alcohol prepared by Professor S. A. Watson of Whittier, California. The films and the explanatory lecture which accompanied them were well received. . . . At a recent afternoon meeting, Wilmington Friends enjoyed the privilege of seeing the moving pictures of the 1935 sessions of the Five Years Meeting which Isaac T. Johnson of Urbana, Ohio, a member of their meeting, has purchased. . . . Center Quarterly Meeting of Wilmington Yearly Meeting will hold its May meeting at Grassy Run, near Bloomington, Ohio.

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The Carthage, Indiana, Meeting marches on with quickened step and greatly increased numbers since the week of pre-Easter evangelism services. Carrying through the year a program of educational and visitation evangelism, the culmination was reached in this week of intensive preaching mission. Our special speaker for the week was Errol T. Elliott, of the Friends Central Offices at Richmond. Each evening he brought intelligent, inspiring and challenging messages which were well received and brought forth fruit of definite decisions on the part of the wavering, and gave new courage to the faithful. As a result of these meetings, and also of the work of the entire year, our meeting was made radiantly glad to welcome into membership during our Easter service 18 new members. Most of these were married couples and young people; the others were children. Both the new life and the new numbers have served to quicken the pulse of our entire church life.

* * * *

At an all-day meeting of the Woman's Missionary Society held at the Pasadena, California, Friends Church, April 10th, Juanita Ballard Beede brought vivid word pictures of the work on the American Friends Mission fields and sang two numbers which were greatly enjoyed. An impressive installation service conducted by Alice Lewis Pearson was held for the new officers chosen for the coming year; Bertha Peelle Arthur, president; Frances McGrew, vice-president; Esther Haworth, secretary; and Frances Tyler, treasurer. . . . A profusion of lilies and other spring flowers furnished the setting for the Easter services at the meeting. A varied program of song and readings in the Bible School preceded the worship service in which the pastor, Edwin McGrew, spoke on "The Glory of the Cross."

* * * *

Poughkeepsie, New York, Friends had a beautiful Easter day even though it was cold and dreary outside. In the Sunday School, with an enrollment of two hundred and an average attendance of one hundred and fifty, various playlets and sketches, emphasizing the true meaning of Easter, were given by the children on a platform decorated with potted plants which were later distributed among the sick and "shut-ins." During the morning worship service, twelve new members were welcomed into the meeting. The religious play, "Into Thy Kingdom," by Dorothy Clark Wilson, was impressively given in the evening service by a group of young people. . . . The April meeting of the Poughkeepsie Missionary Society was held on the evening of the 3rd at the meetinghouse. After the business meeting, a group of children presented a pageant illustrating the influence of the missionary upon the world. This was followed by a dialogue portraying the good work being done by Russell and Vera Carter among the Indians in Oklahoma. This dialogue was repeated at a Sunday morning service before the various departments of the Sunday School, at which time the Sunday School voted in favor of sending a contribution to the Indian work.

* * * *

Prayer, praise, Scripture reading and song—thus may be summed up South Marion, Indiana, Meeting's Easter observance which began with a sunrise prayer meeting and ended with the story of the crucifixion and resurrection, given in the evening by the choir, in song and Scripture reading. . . . On the evening of April 14 a good sized audience enjoyed one of Frank Dell's "sanctified movies," "making America Safe for the Boys and Girls." The pictures portrayed vividly both the dangers confronting the boys and girls, and the remedy.

MINISTERS AND WORKERS CONFERENCE

Announcement has been received of the program of the Ministers and Workers Conference of Western Yearly Meeting to be held May 12, 13, and 14, at Westfield, Indiana. In the varied program arranged for the six sessions of this conference, provision has been made for business meetings, worship periods, inspirational messages, panel discussions and recreation. Special music will also be heard throughout the conference.

Bertha E. Day of Watseka, Illinois, president of the organization, will preside. The daily Bible Hours will be conducted by Byron L. Osborn of Cleveland, Ohio, while O. Herschel Folger of Indianapolis will have charge of the daily Pastors' Hour. The conference sermon will be delivered by E. Howard Brown, of Salem, Indiana, and special addresses will be given by Merle Davis, Executive Secretary of the American Friends Board of Missions, by Lyman G. Cosand of Bloomingdale, Indiana, by Milton H. Hadley of Chicago, and by E. T. Albertson of Indianapolis.

TO HOLD CONFERENCE AT QUAKER HAVEN

The Indiana Yearly Meeting Young Friends Conference will be held at Quaker Haven, on Dewart Lake, northern Indiana, from June 29, to July 3, inclusive. A bigger and better conference is the slogan this year.

With a superior corps of leaders, a selected group of students, coming from all parts of the Yearly Meeting, ideal camping accommodations, and the water and weather just right, this promises to be a conference of far reaching value to all.

Parents, pastors, teachers, are asked to cooperate by working and encouraging youth in your local meetings to attend. Registration fee is only $1.50, and room and board for four and one-half days, $4.00. Program to appear later.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

The 1936 catalogue and other information will be sent upon request.
GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

PHEBE LINDLEY DOAN

The death of Phebe Lindley Doan occurred on March 14 at the home of her son-in-law and daughter, Dr. Walter C. and Anna Doan Stephens in Pasadena, California. She was born four miles north of Westfield, Indiana, in a house that was used for many years as a station of the "Underground Railway." Her father, Aaron Lindley, was a Free Soiler and suffered a fatal attack of malaria when he went to Kansas to participate in the popular sovereignty elections there. Her mother, Elizabeth Ballard Lindley, was active in anti-slavery campaigns and also was a staunch advocate of woman suffrage.

Phebe Doan was a teacher in Hamilton County after attending the Friends Academy at Westfield, and Adrian College in Michigan. Until she was past eighty-five she corresponded with her two college room-mates and with her "waiter," as the attendant at a Friends' wedding was formerly called. One of them, her sister-in-law, Harriet Blair Lindley, survives her.

Phebe Lindley and Abel Doan were married in 1869. The home to which she went at that time has been for four score years a center for visiting Friends and others coming to contribute to community interests. She retained her residence in Westfield, but after her husband's death in 1915 she made long visits in the homes of her children. She had spent the last seven years in Pasadena.

A birthright member of the Society of Friends, she was an elder in the meeting for many years and participated in its various activities. Her work in the W. C. T. U. dated back to the "Crusade." She was a member of the Westfield Woman's Club, and worked in mothers' clubs before the days of the Parent Teachers' Association.

On her ninety-first birthday late in February, she was privileged to receive a score of friends, among them some from her own home center. In spite of the limitations of years, her zest for progressive movements in the church and in civic and international affairs remained keen.

The funeral service, held at the home of the Stephens in Pasadena, was conducted by Edwin McGrew, pastor of the church which she attended, and by Willard Trueblood of Whittier. "A Parable for Mothers," by Temple Bailey, was read by her granddaughter, Elizabeth Stephens. Other survivors are her daughters, Mary Doan Hole, Richmond, Indiana, Martha Doan, Mount Pleasant, Iowa, Emma Doan Furnas, Leesburg, Virginia, Frances Doan Streightoff, Indianapolis, a son John L. Doan, Chambersburg, Pennsylvania, ten grandchildren and three great grandchildren. A son, Edwin Lindley Doan, died in 1913.

Two New Books By Quaker Authors

The Testimony of the Soul

By Rufus M. Jones

A new book by our eminent Quaker philosopher is always assured of an enthusiastic welcome—and this book no less than previous ones. In facing the implications of our life today, Rufus Jones says: "There is an interior depth-life in man that carries rich veins of wealth which should be carefully assayed." In exploring this, he stresses the mystical approach.

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The Essence of Spiritual Religion

By D. Elton Trueblood

In the preface to his new book, the author says: "I have tried to set down those things by which so many really live, and to set them down as a coherent whole rather than a scattered list of beliefs." This purpose is accomplished in a manner characterized by its insight and clarity. Elton Trueblood is well-known to Friends through his teaching at Haverford College and more recently as Editor of THE FRIEND.

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BIRTHS

HAWORTH—To H. Donald and Elizabeth Green Haworth, San Diego, California, March 29, 1936, a son, Arthur Frank.

HOSKINS—To Douglas and Belle Saltford Hoskins, Reading, Pennsylvania, March 25, 1936, a son, Robert Saltford Hoskins.

ENGAGEMENTS

Dr. and Mrs. Harry N. Wright of New York City have announced the engagement of their daughter, Dorothy, to William C. Rasche, Jr., of Cape Girardeau, Missouri, at an afternoon tea on April 5th, in Evanston, Illinois.

MARRIAGES

ALGER-CARVIN — At the Friends parsonage, Unadilla, New York, April 11, 1936, Della Carvin to Charles Alger. Henry M. Vore, minister.

WELLS-BROWN — At Pasedena, California, April 10, 1936, Hester Brown, daughter of Orville A. and Harriet W. Brown of Greenfield, Indiana, to Ernest A. Wells, son of Mrs. E. A. Wells of Pasadena, California. Allen Hunter, minister.

MANIS-HESTER—At Ridgefarm, Illinois, on March 20, 1936, Lucile Hester, daughter of Simon N. and Catherine G. Hester, to Cecil Manis of Delphi, Indiana. Simon Hester, father of the bride, minister.

DEATHS

DIXON—At the home of his daughter, Grace Ritaway, Hulbert, Oklahoma, April 7, 1936, Jefferson S. Dixon. The son of Jeremiah and Mary Conida Dixon, he was born in Eastern Illinois, June 14, 1854. He was married to Mary E. Griffith, July 14, 1878, in Guthrie County, Iowa. A birthright Friend, he was converted at the age of seventeen, and ever after lived a consistent Christian life. He is survived by his wife, two sons, and two daughters. Interment was at Tahlequah, Oklahoma.

KELLUM—On October 17, 1935, Walter S. Kellum, son of Wesley and Melissa Kellum. He was born September 1, 1867, and was reared near the Fairfield Church of which he was a birthright member. He was ever loyal and active in the work of the Church and Sabbath School, contributing cheerfully of both his money and his service. He received his early education in the Fairfield school and later attended Earlham College. On June 20, 1893, he was married to Emma Reeve who, with two sons, survives.

MILLS—At her home south of Wabash, Indiana, March 19, 1936, Lenora M. Mills, aged seventy-four years. The daughter of Melvina and Caleb Mendenhall, she was born April 16, 1861. At an early age she gave her heart to God and thereafter led a life dedicated to her Master, serving as a young woman in every department of the meeting at Westfield, Indiana, and later, following her marriage February 15, 1893, to William Anderson Mills, teaching in the Sunday School and taking an active part in the work of the missionary circle of the Marion, Indiana, Meeting. Her beautiful spirit of kindness and love will ever remain with all who knew her. Her husband, a daughter, and two sisters survive.

OUTLAND—At his home in Amboy, Indiana, March 25, 1936, William Thomas Outland, aged eighty-five years. The son of William P. and Mary Annis Outland, he was born at Rich Square, North Carolina, January 12, 1851. When he was five years old he moved with his parents to Indiana. He attended the Amboy Friends School and afterward taught for

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thirteen years in the public schools. On April 17, 1884, he was married to Martha Lamb at Amboy. She preceded him in death on August 23, 1931. Although they had no children of their own, they made a home for and fostered thirteen children. William Outland was a birthright member of the Society of Friends, devoted to its principles, and generous in his support of its work both at home and abroad. He was recorded a minister and served for a time as pastor of the Amboy and South Union meetings. He was a good Bible student, and was especially interested in temperance and peace. His life was one of fruitful service, in his home, in his church, and in his community. One brother survives.

ROBB—At her home in Greenfield, Indiana, February 23, 1936, Polly Robb. She was born in Hamilton County, Indiana. In 1899 she was married to Eldon Robb, and united with the Greenfield Meeting soon afterwards. She was active in the Missionary Society and for some time served as president of the Ladies Society. Her wise counsel and courageous optimism will be sorely missed. She is survived by her husband, and a daughter. Funeral services were conducted in the home by George W. Bird.

SMITH—At Valton, Wisconsin, March 22, 1936, Hattie Smith, daughter of James and Elizabeth Holderman Smith, aged sixty-four years. She was born, August 16, 1871, near Valton and lived all her life in or near that town. She became a member of the Society of Friends in 1909 and faithfully attended church services as long as she could. For several years she was treasurer and librarian for the church and the Sunday School. Two brothers and one sister survive her. Funeral services were held in the Valton Friends Church in charge of the pastor, Lewis H. May.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

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Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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